/126 cont./

433 only on the basis of knowledge about their rites, ceremonial acts, mythology, cultic preparations, or festivals of thanksgiving. 433 This is difficult in view of the great cultural poverty of the Paez, 241 but it is noteworthy that nothing connected with agriculture or [233] with cattle-raising reveals any kind of cultic relationship. Neither during sowing nor harvesting was I able to observe or [224] learn of any kind of typical agricultural rites, whereas in connection with hunting, now economically unimportant, a number of precepts and prohibitions surround the hunter before and after his hunting.

a) Agriculture

243 The chief crop in the Calderun region, as among the Paez • 191 generally, is maize, which was at the same time the most im- 114 portant cultivated plant and the basic food of the American peoples from Patagonia to Canada in pre-Colombian times. To this day the discussion about its culture-historical origin has not come to an end. Formerly Central America was regarded as the original land of its cultivation. On ethno- /127/ botanical grounds and plant-geographical investigations, K. Birket-Smith (p. 32) assumes that the original land of maize cultivation is not Central America, but northern South America, since, according to the more recent botanical discoveries, the original form of maize is believed to have been found in the form of the pod corn (Zea mays tunicata) of the Andean countries. Not to be left unmentioned are the voices which most recently have argued for an Asiatic origin of maize, as well as of cotton (Zerries, 1952, pp. 104/5).

If we compare these hypotheses about the origin of maize with the first authenticated reports about its occurrence in America, we find as the oldest date the year 1493, when Columbus had already brought maize to Europe from his first journey across the ocean. As early as 1525 maize was extensively cultivated in the fields of Andalusia (Schweinfurt, pp. 514 f).

P /134 cont./

276 137 Coca (ēś) is a shrub whose alkaloid leaves, containing cocaine, tanning substances, and various volatile oils, were used as stimulants even before the time of the Conquista, chiefly among the natives of the Cordilleras region. Almost 200 species of it are known, most of which, namely 137, occur in America (Walger, p. 9). It flourishes almost without exception between the tropics, from Honduras to Bolivia, in a temperature that generally remains between 15 and 20 degrees. In too low a temperature the leaves are small and worthless; in too hot a climate they lose strength and content. The most favorable elevation is between 700 and 1,700 meters.

P 279 192 ●171 The word coca comes from the Kechŭa /Quechua/ language (coca or cuca), which, however, does not state anything definite about the origin and use of the plant, for the Kechŭa-speaking tribes of Ecuador are the very ones who do not use the plant (Cooper, p. 549). In the northern part of South America the designation hayo, hahiu is customary, in northeastern Peru ebee, hibia, hibio, and in the Amazon region generally, names P like ypadu, ypatu, ipado, or batu (Bühler, p. 3344).

175 276 The first information about coca reached Europe as early as 1499 through the report of the Spanish priest, Thomas Ortíz, to his spiritual superiors, according to which the natives of the northern coast of South America used a plant called hayo as a means of enjoyment. The first detailed description of the cultivation and use of the plant is found in a work, printed in 1553, by Pedro de Ciéza de León, who for the first time calls attention to the fact that coca bestows strength and vigor and drives away hunger (Bühler, p. 3353).

P 276 171 P C 276 C 656 At the time of the Conquista, coca was known in Colombia among the Cauca Valley tribes between Popayán and Cali, near Ibagué in the Magdalena Valley, on the savanna of Bogotá, and among the tribes of the Sierra Nevada de Santa Marta. Today the use of coca is officially forbidden in Colombia on account of its harmful effects. According to Decree No. 95 of 1938, the sale of coca, except in apothecary shops and drugstores, was forbidden

Colombia SC1

P C /136 cont./

276 146 273 are naturally more in evidence than in the case of the use of coca with good nutrition and as the only indulgence. Along with improved nutrition and corresponding enlightenment, a prohibition on brandy instead of its propagation would be more desirable for the health of the people than a prohibition on coca. [651] The departments, however, draw their chief income from the brandy tax, whereas coca was always tax-free.

276 [249] Tobacco (wáhi) is neither planted by the Paez nor consumed in large amounts, since there is generally no money available for the purchase of tobacco or cigarettes. Both sexes, however, smoke gift cigarettes, and, to be sure, from childhood, that is, from two to three years of age. The shamans [75C] in their séances and ceremonies are in the habit of chewing [755] cigarette tobacco along with coca, but it is always purchased. These séances last many hours or throughout the night, during which shamans and patients together chew this mixture uninterruptedly.

P 273 [171] Chicha (pronounced tschitscha) is one of the alcoholic beverages which, made out of various raw materials, are widespread among the natives /137/ throughout South America, with manioc chicha predominating in the forest region (Venezuela, Brazil) and maize chicha in the Andean region (Cooper, pp. 539 f. and Map 11). Two methods of production are distinguished, according to whether it is a matter of raw materials with a high sugar content (honey, sugar cane, palm sap, pineapple) or more starchy crops (manioc, maize). The former ferment without the addition of saliva and need not be chewed in the preparation; the latter need human saliva before or after cooking in order to ferment.

P [137] Among the Paez chicha (mbéca) is made only from the juice of sugar cane, a raw material that is not American, but came from southern Asia and did not come to America until the post-Columbian period (Maurizio, 1933, p. 75). Formerly chicha was made out of maize, as it still is today among the neighbors of the Paez living in higher regions (for example, the Guambiano). The name for sugar-cane juice, nyúšayumfl

/145 cont./

532 776 carving anywhere else or obtain an explanation anywhere (*).

* Possibly this is supposed to represent "Thunder," who, as the most important mythical figure and also as the shamans' assistant spirit, is described as a small man with the shaman staff and a triangle as a musical instrument, who displays his sexual parts.

223 Bird-hunting for the pigeon-sized tom birds is carried on by almost all Paez families with the net (ðka), as well as with the shotgun. The net is about five meters high and 20 meters wide. For this purpose a correspondingly wide breach is cut in the growth of trees or bushes on a hill or the ridge of a mountain chain, and the net fastened in the opening produced. The flushed birds, who think that there is a convenient passage at this place, fly into the net, get caught in it, and are then killed by the [237] capturers, who twist their heads. Another type of bird-catching consists of fastening a noose made of horsehair (nyákiwez; nyák = to set up, wez = string) to the twig of a tree or shrub in such a [857] way that the noose rests in a bird's nest. When the bird returns to its nest, the noose becomes entangled in its foot, and the boy -- for it is mostly boys who engage in this task of noose-setting -- 224 is able to seize the bird. Rabbits are caught in the same way with nooses, but made of agave fibers, by laying the nooses where they pass.

226 Fishing is done with hook and line at the river or with [283] poison in weirs. The fishing line (wendyánsyuts) consists of twined agave string to which are tied a metal hook and a stone as a sinker. A small worm is fastened to the hook as bait. [462] Angling is done only by men, and at twilight or at night.

226 824 Fishing with poisonous plants is a cultural characteristic of almost all South American Indians. For this purpose a total of more than 100 species of poisonous plants are used by them, ● 171 which means that this part of the world leads all the continents in this respect (Heizer, p. 277). Among the Paez, fishing with

/146 cont./

In order to defend their mountain country the Paez also used large rocks which they hurled down on the attackers from the heights. They, too, however, soon succeeded in obtaining iron and iron weapons. In their battles at the time of the Conquista they were already using swords and machetes.

The stone-sling plaited of agave fibers, whose manufacture is described below (see under "Plaiting" /see pp. 85-86 /), is of great importance mythologically in the battles with the "Pijao." For geographical reasons it is the typical weapon of the American mountain peoples from Tierra del Fuego to Canada, whereas the blowgun, for similar reasons, is the typical weapon chiefly of the Amazonas and Orinoco forest area. The simultaneous occurrence of blowgun and sling is found all the way from Mexico to Ecuador and in Bolivia (Friederici, 1911, pp. 71-73, Pl. 13).

/147/ The blowgun of the Paez consists of a single barrel and is very simple in its construction. It is made only by men, but for bird-hunting is used almost solely by boys. To make it, one uses the thin, straight trunk of the fíza tree, the pith of which is burned out with a long iron tube about eight millimeters in diameter and heated red-hot. The length of the tube is two to three meters. No special mouthpiece is attached. As a sight a little piece of beeswax is pasted above the mouth of the blowgun. The ball-shaped fruits of the smbák tree, which have exactly the right caliber when green, are used as shot. The range amounts to about 20 meters. The accuracy of the shot is not great. Nevertheless, there are boys who have carved more than 20 notches above the blowhole of the tube as a record of the birds killed.

4. Crafts and Techniques

a) Treatment of Fibers

The fiber material used by the Paez for plaiting, weaving, nets, or ropes is primarily agave, cotton, or sheep wool. Agave and cotton are ancient American fiber plants whose homeland is probably Central America, while working with sheep wool has its tradition in the Peruvian Highlands, in working with llama or

/147 cont./

283 alpaca wool and the wool of their wild relatives, the vicuña and guanaco.

283 824 The agave (mbāts) grows in all parts of Tierradentro, and the fibers of its fleshy, watery leaves are used for plaiting, weaving, and the making of nets and ropes. The fiber must be obtained immediately after the leaf, 1.50 meters long, is struck off the plant, since the moisture is lost very rapidly and it is then very difficult to remove the dry flesh from the fibers. For this purpose every house has a tree trunk leaning diagonally against the wall in the shadow of the roof, and a string with a small stick hangs down from the upper part of it. This is stuck crosswise into the leaf hanging tip-downward, and then the pulpy parts of the agave leaf are scraped downward rapidly with a very sharp-edged, halved bamboo tube split lengthwise, until only the long, continuous, clean fibers /148/ remain (Ills. 177 and 178 /see p. 279 /). These are tied loosely around a beam to dry, until sooner or later they are spun and twisted for use.

283 [462] Men and women employ different techniques to obtain thread from the agave fibers. The men twist the thread with the hand on the upper thigh, whereas the women spin the agave fiber, like the sheep wool, into thread with the spindle. Two methods of spinning are distinguished among the South American natives, depending on the shape of the [114] spindle and the way it is held. O. Frödin and E. v. ● [171] Nordenskiöld call these the Bororo and the Bakaïri /Bacairi/ methods, according to their characteristic occurrence. The first method is the older culture-historically. In this case the spindle staff is symmetrical in cross-section and the whorl is generally near the lower end. In spinning, the spindle is held more or less horizontally and is placed with the lower end on a forked twig stuck into the ground or is held between the toes. The spun thread is first wound onto the shorter part below the whorl and only later wound up on the main [171] part above. The principal area of distribution of this type

/148 cont./

283 of spindle lies east of the Andes, in Mojos and in eastern Ecuador.
● 171 The Bakaïri spindle, also designated as the "Andean drop spindle," is characterized by a conical thickening at its lower end. The whorl is slipped onto the spindle staff from above and cannot slide off, since by the Bakaïri method spinning is done only in a vertical position. The upper end of the spindle is often provided with a notch or a hook. In principle the thread is formed at the upper, longer end of the spindle shaft, in other words, exactly the opposite of the Bororo spindle. The area of distribution of the Bakaïri type is a very large one; it occurs throughout the Andean area, as well as in the Venezuelan and Brazilian forest region.

283 The spindles of the Paez (wágat; as wool spindle: káswagat) and their spinning methods cannot be said to belong strictly to either the Bororo or the Bakaïri type, since they contain elements of both. The unadorned spindle shaft is uniformly about three millimeters thick, the whorl (nyít) may either be absent or is slipped on very artlessly in the form of a crudely carved, discus-
[824] shaped bone or wood disk. Not infrequently a piece of an ear of maize, a potato, or a bean pod will serve as a whorl substitute. The spindle is held in different ways. It may hang down free perpendicularly, with the tip in perpendicular position resting on a support (upper thigh), or it is held horizontally in the air or even with the lower part upward /149/ (Ills. 179 to 180 /see p. 280 /). The position of the spindle does not depend on whether agave fiber or wool is spun, but rather it seems to be
[171] arbitrary. Whereas these characteristics point to Bakaïri spinning, at least insofar as the spindle is held downward without support, the way the thread is made and its being wound temporarily on the lower, shorter part of the spindle are characteristic of Bororo spinning, although its typical fork-shaped support, with the spindle held horizontally, is absent here. Among the Paez, the spindle is worked with the right hand. The left plucks the fibers and forms the thread. The women can sit, stand, or walk during this. Insofar as it is a matter of working with sheep wool, the women are in the habit of spinning it chiefly on the way to the

/287 cont./

4. Music

533 In no area of Paez culture is poverty evident to such an ex-
535 tent as in song and dance, the predominant expressions of the character and spirit of all peoples. No peculiar dance is per-
[173] formed among the /288/ Paez, and I heard no song sung. This undoubtedly represents an impoverishment, for it may be seen
533 from the folklore that in former times there was dancing. A
[173] similar conclusion must also be drawn about the playing of very
[181] agreeable music. Their knowledge of music, however, makes it highly probable that song also existed, especially among a people
[581 that is basically jolly and constantly disposed to jest. In fact,
521 it is very difficult for a girl who is slow in jocular conversation to
522 get a husband. And to my question about the Paez word for "sing
192] house" listed in Uricoechea, the amiable Victoriano, to his own great surprise, was immediately able to give me a special word in his language, "mẽmyat."

534 It is not possible to say with certainty which of the musical
[171] instruments used by the Paez today is an original one. The absence of any kind of rattle, the outstanding instrument of the American natives, is surprising (*).

* Pittier de Fábrega (p. 325) /see the bibliography in the foreign text, p. 326/, however, mentions among the musical instruments of the Paez a rattle (tsoõts) in the form of a calabash with a handle, which was filled with small stones. Whether this may not perhaps be an instrument of the Negroes of Belalcázar is still undecided.

534 The cow horn (kǎčn) found in every house is not in the true
202 sense a musical instrument, but one for signaling. It is completely undecorated and, consisting of a horn sawed off at the tip, gives only one tone, which is produced in the same manner as the tone of a bugle or fanfare. This horn is used by the men when they come down from the mountains after a joint felling of the trees needed for housebuilding, in order to notify the village of their return.

I: Nachtigall--214 E-5 (1952-1953) 1955 SC15 Paez SC15
Colombia SC1

P /291 cont./
533 properly with their instruments and simply uniformly beat sixteenths.
[177] Thus it seems that the melody is more original and hence more
534 firmly anchored in the tradition of the Paez, and that with the
C borrowing of the drum, the corresponding modern rhythm was also
533 adopted. This has been corroborated for me by an observation per-
534 taining to the music of the Negroes of Tumaco in the Colombian
[177] port city on the Pacific coast. There, among the descendants of onetime slaves, West African musical instruments with corresponding Negro designations are still in use today, among others the xylophone-like marimba and two drums, the conical konuno with skin stretched over one side and the cylindrical bass drum covered with skin on both sides, the bombo. The latter shows the same type of stretching as the Paez bass drum and is also played with two drumsticks, one of which, provided with a raw-rubber knob, is struck on the skin and the other, a simple stick, on the frame of the body of the drum.

P The musicians are always men. They play the music as
533 amateurs who learn one or another instrument because they have
[462] taken a fancy to it. The drum is the more popular instrument, whereas flutists are less numerous and primarily limited to certain families.

P The dances danced today, which, by the way, not everyone
535 masters, correspond to the Colombian bambuco, though they do
● [174] not show the dexterity and lightness of movement required for that, such as is found among the Colombian rural population in other parts of the country.

P By way of a note, there should be cited the dances which H.
535 Pittier de Fabrega (based on E. Castillo i Orosco) mentions for the
114 Paez and which in some of the designations, point to an independent culture: onza-kó, /292/ "mouse dance," nwi-kó "buzzard dance," itsa-kó, puberty dance of the girls, eč-koi-kó, dance of the spirit-flute, tel-koi-kó, dance of the long flute or war dance, la-kó, dance to dedicate a house, etc.

1: Nachtigall--215 E-5 (1952-1953) 1955 SC15 Paez SC15

/292 cont./

5. Folklore

539 The present fund of tales of the Paez is neither rich nor varied. Here, too, a certain impoverishment has undoubtedly taken place, as may be seen from fragments of larger complexes of myths. Among these there are the "Story of the Woman from Whose Body Useful Plants Come Forth," stories about transformed animals and human beings, as well as stories about werejaguars. [171] The story of the ghostly human head that comes rolling by is also extraordinarily widespread in North and South American legends [776] and has a manifold lunar-mythological meaning. In contrast to this, the complete absence of typical stories about the forest spirit (gĕlyŏmp) is noteworthy, although the latter plays an important role in the religious conceptions of the Paez. Animal and transformation tales are only very dull and colorless.

114 609 539 [887] Unfortunately, the reluctance of the Paez to communicate is particularly frustrating in the recording of the myths. It is primarily the old people who can tell stories. But they are the very ones who are particularly standoffish toward the stranger. The chroniclers and early reporters tell us nothing about the folklore of the Paez, and even the most recent travelers of the 'thirties report only the story of Juan Tama or deny that the Paez have any mythology at all.

12 609 539 [554] The stories collected by S. Bernal Villa and by myself could surely be augmented with better acquaintance among the old people. The unpopularity of our interpreter, especially among the old people, was sometimes so great an obstacle that Victoriano had to ask suitable informants for some of the stories told about his father or uncle.

539 The themes of the stories chiefly consist of tales about Thunder (Nos. 1-12), mostly under his names of Juan Tama, Llivan, Chauté, or Juan Chiracol. In the myths he is the first shaman and teacher of the present-day shamans (see under "Religion" /see pp. 176 ff. /) and considerably more powerful than human beings. He is not an exalted, numinous figure, however. On the contrary, people in olden days /293/ sometimes treated him quite badly, threw poisonous herbs in his lagoon,

/314 cont./

105 The clothing of the men and women covers the upper and lower body. The men's upper garment, called "ruana" in Colombia, "poncho" in Peru, is a sleeveless shirt open at the sides. It is ancient American, known both from the relief of the so-called "sun god" of Tiahuanaco and from a grave of the pre-Spanish [291] period in Arica (northern Chile) (Montell, pp. 173-183). Soon [171] after the Conquista, since the second half of the sixteenth century, this Andean article of clothing, which consists simply of a square piece of cloth with an elongated slit for the head, was distributed throughout the area of the Andean mountain cultures. Its name, "atç," among the Paez, however, has no parallel linguistically. [177] The men's trousers are clearly Spanish. The women's costume is most simple: as an upper garment to a skirt a rectangular piece of cloth is simply put crosswise over their upper bodies.

[241] From an economic point of view, field cultivation is primary. It is carried out by the men in the form of the burned-clearing system with a ten-year clearing cycle. The only field tool is the [433] digging stick. The minimal area of cultivated land for one family is about one hectare. The principal crops are maize and sugar [177] cane. The latter was not introduced until after the Conquista. The Paez word means "sweet." The Paez designation for maize, "kotç," has no parallel with the corresponding words of the Chibcha, Carib, or Aruac /Arawak/ language groups, but with Kechua /Quechua/, where maize is called "kuts" (Birket-Smith, pp. 22-30). The stimulants are coca and chicha made of sugar-cane juice. Both Paez words, eʃ and mbéka, respectively, have no parallels in other language groups.

105 241 There are no outstanding festivals indicative of a planter's culture or rites associated with the products of field cultivation, nor does anything indicating an agricultural rhythm of life appear in the myths and religious customs of the Paez. The mythology and ceremonial customs are remnants of a hunter's attitude of mind. It appears as though the Paez did not adopt their primitive agriculture until the time of the Conquista or shortly before, and adopted only the mechanical application of the methods of simple digging-stick farming, without the ceremonial customs associated

/315 cont./

105 "Araucanian" type (O'Neale, p. 115). In place of the shed rod we have a simple loop; in place of the heddle rod, a bundle of loops.

105 286 171 The warp threads are stretched in the form of the "false spiral warp," a mixture of the method of the continuous, circular warp with the method of the terminating flat warp. This genuinely American way of stretching the warp is found among the Northwest Coast Indians as well as among the tribes of the Gran Chaco (Olson, pp. 114-121). Culture-historically H. Nevermann regards the various forms of American weaving /316/ as having originated on the basis of a native or pre-Polynesian plait-weaving. Among the Paez we find this technical stage in the plait-weaving of the carrying bands of the coca bags.

105 For dyeing, vegetable dyes are used, which dye only sheep wool, but not cotton.

Pottery is very simple. There are only hemispherical pots and bowls made with the spiral coil technique, both without any ornamentation.

The present political organization of the Paez is based on the village community. It is led by a village council (cabildo), whose members are chosen for a year from among the men of the village. The designations for the members of the cabildo and their functions are in part Spanish. In former times the leaders of the Paez were [621] often men with shamanistic abilities. The village is not organized [565] by either classes or occupations. No one need serve another for [463] pay; the word and the thing are unknown to the Paez. The father [464] of the family with his sons or brothers works his fields, and if [476] friends or neighbors lend their help, it is compensated for by assistance in their fields.

[594] The family organization is basically the patrilineal, [578] monogomous nuclear family, consisting of the parents and the [851] unmarried children. Here there has probably been the least [533] change in Paez culture. The children are given the family of the father. For her marriage the woman receives no dowry of any kind from her parents, and she keeps her maiden name. Since there are no social or financial reasons for concluding a marriage, a woman has only the merit of her personality and abilities. These are tested during a "trial year" before the actual conclusion of the marriage.

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

194	*epench*	is now	*pens*,	old (applied to female only).
114	*isus*	" "	*sus*,	urine.
[192]	*atamp*	" "	*taap*,	fog, cloud.

In Castillo's vocabularies *ss* stands for *š*, *z* for *ts* and *tz*, *ch* for *tš*. The final *h* is used only to prevent the coming together of the consonants *i* or *s* ending a word and the initial vowel of the following word in compound terms. For instance, we have *mesha*, for *mis-a*, it is not; *ishc* for *its-i*, to join, to marry, etc.

II. — Word-formation

192 114 *Remarks.* — A few preliminary remarks as to the vocabulary given hereafter are necessary. In a general way it includes only words that are not found in Castillo's work. This is true especially of all isolated terms, but exceptions have been made when one of them is or contains a root of a whole family of words, in which case a few terms have been taken from Castillo's 114 vocabulary and their orthography adapted to our own.

192 197 174 Among those words not included in Castillo's, some have simply escaped him, as, for instance, a number of plant names. But many others are to-day replaced by quite distinct expressions, and this is perhaps one of the strongest indications that the present Paez are in reality a mixture of the remnants of several ancient tribes, like the Paez, the Pijaos, the Jamundies, and probably others, which resulted after Castillo's first survey of the language. As, with the exception of the Paez, we have not even fragmentary vocabularies of the tribes thus amalgamated, it is rather difficult to sustain such an hypothesis with linguistic testimony; but traditions still current and well-known examples of similar cases in other countries can be offered in support of it.

As we have in every case given Castillo's equivalent in the vocabulary, it is needless to reproduce here a list of the differences noted.

193 174 [171] *Compound Nouns.* — The Paez language, like most of the languages belonging to the Chibchan group, has suffixes indicative of form, size, matter, people, etc., that characterize whole classes of words. Castillo's vocabulary being far from exhaustive and written in a somewhat capricious way, it is not always

4:Bernal Villa--36 E-5 (1952-1953) 1953 SC15 Paez SC15

/205 cont./

533 are played by a large number of people, those playing the melody (flutes) are few and usually restricted to a few families.

291/534

533 The women do not play any musical instrument.

Secular singing is unknown; only religious songs are sung at the hours of prayer, the Mass, and the procession.

535 [171] The dancing of the Calderas people is stylized and very similar to the Colombian bambuco. It is danced by mixed couples, separately or joined together. As a rule the dancers take on a certain air of gravity and concentration, and the onlookers follow their movements attentively. The woman always

824 The plants marked with an asterisk were identified by the
[128] Herbario Nal. Colombiano, in particular by Dr. Jesús M.
[137] Idrobo.

[127] For the others, we were guided by the work, Plantas Utiles de Colombia /Useful Plants of Colombia/, by Dr. E. Pérez Arbeláez, published by the Imprenta Nacional de Bogotá in 1947.

75 The té eu and the community. In every culture, medicine
182 performs an eminently humanitarian function. Its nature is
171 sociological. No matter what its methods may be, its purpose is to save human lives. It combats illness, but also prevents it.

75 Among the Paez, medicine cures and prevents. The
182 community and the family perform special ceremonies intended to achieve these two purposes of medicine.

755 When the pest (epidemic) has spread through the com-
*756 munity, threatening its subsistence, the authorities (cabildo)
182 invite the curer to conjure away the danger by performing the
[734] wé ká.

When the illness prevails in a single family, markedly decreasing its members, the eldest invites the curer to perform
[765] the ut ká. After every burial the people must remove the ptans
[783] from their bodies and from the house where the death occurred. The curer is the only one who can do this.

241 The first fruits of plantings made on new lands not culti-
*756 vated before cannot be consumed until the curer has performed
783 the cleansing ceremonies. Thus, it is the curer who defends
182 the family -- preservation of the species -- who purifies the
789 harvests -- preservation of the individual -- and who also defends the community, warding off by means of his conjurations
*756 the epidemics and the individuals who threaten it. In 1952,
789 before an imminent attack by subversive armed groups on the
182 Parcialidad of Santa Rosa, the curer warded it off with maní de montaña /literally, "montaña peanut"/, chewed and blown on the path by which they were to come.

?:Hernández de Alba E-5¥(no date) 1948 SC15 Paez SC15
Moguex

286 [386] blue, the fruit of the jagua palm (kii), probably *Genipa* sp. A woven fabric is made black by burying it for several days with clay and branches of a *Phyllanthus* which they call "sal."

[531] They make woolen bags by hand, using a kind of crochet technique without needles, and decorate them with rectangular and rhomboid figures. Some bags are made of hemp (fique), in which case the stitches are larger and the article has greater elasticity.

411 **Weapons.**—For weapons, the *Páez* used large, thick lances of black [824] or chonta palm, 20 to 25 palms or more long, clubs or macanas, stones [171] thrown with slings, large rocks rolled down from heights, spear throwers like those used by the *Chibcha*, and shields of jaguar, puma, or [179] bear skin. The *Páez* quickly adopted iron arms from the Spaniards, and in the last wars of the Conquest they used steel swords and knives. [172] In a recently discovered grave were copper bells, a golden breastplate, shield bars of tumbaga, a Spanish dagger, and a curved knife of the Arabian or north African type used by the conquistadors.

[223] Today the *Páez* use the club or macana, ordinary guns, machetes, knives, and, for killing birds, the blowgun.

354 **Fire making.**—Fires are generally made today with flint and steel, but some Indians use modern matches. For both heating and cook- [372] ing, the fire is made on the ground in the main house, surrounded [177] by stones which help support the pots. It is covered at night, and almost never goes out.

354 Illumination is provided not only by the fire but by candles made of 824 wax from the wax palm and from seeds of a wild laurel. The latter [383] are cooked and pressed in a bag so that the wax drips into a half calabash or pot to form a semispherical lump. It is melted to make candles with cotton wicks. The *Páez* use these themselves and also sell them, for they are superior to candles made of animal tallow. A cruder means of lighting consists of transfixing a large number of "higuerilla" seeds on a long, thin bamboo splinter. When the splinter is laid horizontally and lighted, the first seed burns strongly, after which the flame passes from seed to seed, lasting some 15 minutes and throwing a fair light a few feet around.

COMMERCE

438 Each week a market is held in the municipio or in some of the small 439 native villages (pls. 190, 191). The Indians sell vegetables, tortillas, eggs, chickens, and laurel wax, and buy salt, brown sugar, and espe- [435] cially lime (mambe) to be chewed with coca. Each product has a price in Colombian money, whether by quantity or weight. The unit [804] of weight is called an "egg," and more or less equals the weight of a [273] chicken egg. After his few customary transactions, paid for either in cash or in terms, in which the future coffee crop is mortgaged to the